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AUTHOR	Herrera, Gloria; Lizcano, Jeanette
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ABSTRACT

As objectives for this secondary level unit, students are to: (1) read the unit with comprehension; (2) demonstrate their comprehension of the Chicana's history by participating in an oral discussion utilizing four discussion questions; and (3) correctly answer 15 of the 20 questions on a multiple choice test. The unit consists of a brief history of the Chicana, discussions of past and present Chicanas, the four discussion questions, the multiple choice test, suggested activities, and eight poems and songs. Chicanas discussed are: Dona Marina (La Malinche), Hernan Cortez's interpreter; Sor Juana Ines de la Cruz, for many years considered Mexico's greatest literary figure; Dona Josefa Ortiz de Dominguez (La Corregidora), often called "el alma de la conspiracion"; Josefa Segovia, lynched by a mob in Downieville, California; Chipita Rodriguez, the only woman to be legally executed in Texas; Mrs. Emma Tenayuca Brooks, leader of the Pecan Shellers' Union; Maria L. de Hernandez, active Chicana leader during the 1930's; Dolores Huerta, labor leader who works closely with Cesar Chavez; Alicia Escalante, founder of California's Chicana Welfare Rights Organization; and Virginia Muzquiz, elected 1973 Chicana del Ano in Texas. (NQ)

"Look at our women. They are so strong you can feel it.

They are the rocks on which we really build."

Dolores Huerta

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La Mujer Chicana

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Angel N. González, Superintendent
Amancio L. Cantu, ESAA Director

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Written by
Gloria Herrera and Jeanette Lizcano

Illustrations by
Mary Lou Barrera Ureste

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The symbol at right which is used in all illustrations is the Aztec symbol for women.

La Mujer: Breve Historia

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The Chicano community should be proud of the feminists in our history. We have a rich legacy[1] of heroines and activists in social movements, and armed rebellions from which we can draw models to emulate.[2] Mexicanas were worshipped as goddeses, honored as queens and respected as warriors, during the Precolumbian period. During the Colonial period, key supporters of the Independence Movement were women like Doña Josefa Ortiz de Domínguez, the Corregidora from Guanajuato. She was only one of many among countless women who supported the cause for Independence. Manuela Medina, "La Capitana" recruited singlehandedly, an entire troop to fight for Independence, and was herself executed for her activities in the Plaza de Patzcuaro on the first of October, 1817.

During the Period of Reform, in the 1850's, under Benito Juárez, many courageous women gave up their fortunes, families, and their lives to the Cause. María del Socorro Díaz, Doña Dolores Catalán, and Doña Agustina Ramírez de Rodríguez were social activists of the period, and participated in the Benito Juárez armed forces.

But it was in the Revolutionary Era from 1900 to 1917 that Mestizo women found the amplest[3] field for activism and militance as: financiers, social workers, journalists, and in the armed services. Some great figures from this period were: Carmen Serdán, Aquiles Serdán's sister, and his wife Doña Filomena del Valle de Serdán. They helped organize the first revolu-

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[1] legacy - something handed down from ancestors

[2] emulate - to imitate

[3] amplest - widest

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tionary forces in Puebla and gathered munitions for the men. Although Aquiles became one of the first martyrs[4] for the Cause, the women in the family continued to fight and spent long periods imprisoned at the Cárcel de Merced, and the Cárcel de Mujeres in Puebla.

Many liberal journalists were women, such as the very famous Juana Belén Gutiérrez de Mendoza, from Guanajuato, who spent much of her time in jail for publicizing[5] the revolution through "Verper" and other journals and newspapers.

Petra Ruiz, Echa Bala, Encarnación Mares de Panuca, Sra. Carmen Parra Viuda de Alañiz, and Doña Juana Torres became famous as soldiers and ascended[6] in the ranks to become officers. They were acclaimed by all for their bravery and skill in battle. The Department of Defense archives in México has complete dockets[7] on these famous women who helped win the Cause for social change in México.

Although women had sacrificed fortunes, families, and lives during the Revolution, their social and political status remained unchanged when the 1917 Constitution was drawn up and adopted. Women began then to activate for the civil rights they had helped win for others. Other great concerns for them also were the obliteration[8] of poverty, the equitable distribution of land, and the improvements of life for women and children in Mexico.

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[4]martyr - a person who will suffer or die for his/her principles

[5]publicizing - to spread information about

[6]ascend - to succeed; to move up

[7]docket - a short history or file

[8]obliterate - to blot out; to destroy

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Some of the feminists activities documented during the 1923 to 1959 period were:

1923 - Primer Congreso Femenil Mexicano de la liga panamericana de mujeres.

June 6, 1931 - Primer Congreso Nacional de Obreras y Campesinas.

November 25, 1933 - Segundo Congreso Nacional de Obreras y Campesinas.

1935 - An intense political agitation and oratory by feminists such as Blanca Lydia Trejo; Margarita Robles de Mendoza and others.

1936 - Lic. Emilio Portes Gil names Margarita Robles de Mendoza as Director of Women's Bureau (Sector Femenil).

1936 - Activism by the Comité Femenino Interamericano, pro-Democracia.

1936 - 27 de febrero Establecimiento de la Unión Femenil Americana por Palma Guillen de Nicolau.

1940 - Damas del Partido de la Revolución formed.

"Casi a Diario se presentaban abogadas, magistradas, oradoras y periodistas a las aulas[9] de las legislaturas para pedir el derecho cívico de votar, los políticos lo dejaban siempre hasta, 'Un tiempo más propicio'. No descansaron nuestras antepasadas activistas, hasta no alcanzar enteros derechos politicos, el 7 de julio de 1959 cuando votó por primera vez la mujer mexicana en México." Contrary to preconceived[10] notions, family life in Mexico was not destroyed by this historic occasion.

Although the history of the Chicana is not fully documented, we know that brave women in the United States also helped during the Mexican Revolutionary period. María González de San Antonio helped political refugees financially, and Rosa R. De Carrigan and Rosa P. de Cornejo were active with the Partido Liberal in San Diego, California. We know that we have our martyrs and victims of social injustice such as "Juanita" of Downieville,

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[9] aulas - salones

[10] preconceive - to form an opinion beforehand

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California, who was lynched in 1851. And Chipita Rodríguez who was sacrificed to gringo hatred in Texas, the only woman to be legally executed in the state. We know of many women who were victimized and martyred during the gringo pacification[11] of the borderlands in the early part of this century. Francisco Becerra's aunt in Mercedes, Texas, was murdered by the Rangers during one of their raids.

Our own movement history has many illustrious[12] women who are already part of history and many more to be discovered as we record our accomplishments. Already a legend, María Hernández of Lytle, Texas, is a prominent Chicana educational and social reformer and orator in the San Antonio area. She has been active since the 1930's. Virginia Músquiz of Crystal City, Texas has been active politically since the 1950's and is, in the eyes of men and women of the Raza Unida, a vital co-partner with José Angel Gutiérrez in giving life to the Party. Virginia Músquiz is a human dynamo of intelligence, dedication, diligence, and oratory skill, all in tremendous combination: she is indeed a superb model for all womanhood. She is a woman whom all Chicanas will strive to emulate in the future.

The Chicano community has traditionally encouraged the participation of aggressive women because of its more humanistic legal and educational system. And in the Movement in the United States also, the Chicana has enjoyed full participation in all aspects,[13] whether social, political, or militant. So it is on the level of participation and in the numbers of women involved where Chicanas would like to improve.

We would like to see more women involved, and for their development not to be left to chance or to be on a selective basis; but for all women

[11] pacification - to make peaceful

[12] illustrious - famous; outstanding

[13] aspects - the way one appears

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to have equal opportunity regardless of looks, availability, marital status, economic condition, or lack of aggressive[14] tendencies. It would be ideal to have a great number of women, as visible and developed as we now have our male leaders within the Movement, both at the community and at the university levels. Chicanas with Chicana points of view should be encouraged to communicate to the movement and to bring our needs and feelings as mothers, wives, sisters, college girls, and Movement women into focus for our brothers.

When women speak, the community listens. But they seldom speak. Women should have the freedom to help others develop. The greater numbers we have,

[14] aggressive - bold; active

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the better. Let women develop with "Chicano conscience," with nurturance and guidance from developed activists and with the knowledge of the glorious Chicana martyrs and heroines.

When Chicanas can view the past and see their femininity and feminism in context, they will recognize past and present movement models and we can face any feminist movement and still remain firmly within our Raza. We can be intelligently aware of the "movidas" of the white woman's liberation movement and react intelligently to their rhetoric[15] and recruitment efforts.

There has always been feminism in our ranks and there will continue to be as long as Chicanas live and breathe in the Movement, but we must see to it that we specify philosophical direction and that our feminist expression will be our own and coherent[16] with our Raza's goals in cultural areas which are ours. Chicanas will direct their own destiny, "con la conciencia total de las necesidades de su pueblo y no de acuerdo con movimientos extraños que a nuestro parecer son creados por la política Gringa para ponerse al frente de nuestro pueblo y robarnos nuestra visibilidad y lo que como Mexicanos nos pertenece en este país."

The above was written by Marta Cotera and reprinted from "Magazín", November, 1973, San Antonio, Texas.

[15] rhetoric - an argument or "rap"

[16] coherent - logical, consistent

0010

"La Malinche"

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La Malinche or Doña Marina, as the Spaniards named her, is recognized in Mexican history as Hernán Cortez's interpreter and was instrumental[1] in bringing about "la conquista de los Aztecas" by the Spaniards. Some historians view her as a traitor, one who "soldout" her people by helping and accompanying Cortez in his march from Vera Cruz until he met with Moctezuma in Tenachtitlán. But before such assumptions[2] are made, let's take another look at La Malinche.

Her father and mother were chiefs or caciques[3] in the town of Paynala. While she was still a child, her father died and her mother remarried. Her mother bore a son and so as to make him sole heir of their honors, the parents gave the little girl to some Indians at Xicalanga. Marina was replaced by a dead child of an Indian slave and the news spread that the heiress was dead.

The Indians at Xicalanga gave the child to the people of Tabasco. Marina became a person of great importance among the Indians. From her place of birth she was well acquainted with Nahuatl, an Indian dialect, as well as with the dialects surrounding the Tabasco region.

When Cortéz landed in the port of Vera Cruz, he was given many and varied gifts by chieftains in the region. Among the gifts was the female slave, Marina, given to him by the Tabascan ruler.

Cortéz was having problems communicating with the natives. One of his men, Jerónimo de Aziular was acquainted with the Mayan dialect but was having problems understanding Nahuatl. He was told that Marina understood the

---

[1] instrumental - useful, helpful

[2] assume - to suppose

[3] caciques - jefes, lideres

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various languages and from then on, she became an interpreter, speaking in Mayan to Aguilar who then translated to Castillian.[4] Later on, Marina learned Castillian and she alone would interpret for Cortéz.

Marina's importance among the Indians grew, aiding greatly in securing the alliance of the various Indian tribes with the Spaniards. She spoke to the various In[illegible] pacified them, discovered a conspiracy, and served as interpreter between Cortéz and Moctezuma. She became Cortéz' mistress, gave birth to his son, Don Martín Cortéz and later married Juan Jaramillo, a Spaniard.

Because of her intelligence, beauty and, above all her knowledge of various native languages and dialects, Doña Marina became the symbolic mother to the mestizo race--a new mixture of Indian and Spanish blood which eventually became today's Chicano.

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[4]Castillian - formal Spanish

Sor Juana Inés de la Cruz

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Sor Juana Inés de la Cruz was the first woman in the Western Hemisphere to receive a Ph. D. degree and was for many years considered Mexico's greatest literary figure.

Sor Juana learned to read at age three. By the time she was eight, she was so thirsty for knowledge that she begged her mother to disguise her as a boy so that she could attend a university in Mexico City where only boys were admitted. She was refused at the University, but her mother hired a tutor to teach her Latin. He taught her the basics of Latin in 20 lessons and she continued the study on her own.

By the time she was 13, Sor Juana could read and write Latin and Aztec (Nahuatl) as well as Spanish. Later she learned Portuguese and Italian.

When Sor Juana was considered old enough to find a husband, her mother sent her to the capital to spend time with an aunt who had married a nobleman of the court. The Spanish Viceroy and his court were amazed at the young Sor Juana who was so well educated at a time when women were not even encouraged to learn to read. She was considered a young genius.

The Viceroy invited 40 doctors to the palace to examine Sor Juana. Among them were scientists, mathematicians and historians. They asked her many questions, and were astounded at all she knew. After her "trial" with the doctors, she soon became a celebrity. She lived at the court and became a close friend of the Viceriene.

During adolesence, women of her time were expected to choose one of two "careers"--marriage or the life of a nun. In 1669, at the age of 17, Sor Juana entered the convent of San Jerónimo in Mexico City. She chose the convent life so that she might continue her studies and live a life of solitude and meditation. Many of the nuns were from the upper class and they kept the style of life they were accustomed to--they ate well, kept

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maids, and received family and friends. It was in this convent, that Sor Juana collected a library of more than 4,000 books. She became a kind of "poet laureate" to Mexico.*

Sor Juana died of the plague in Mexico City in 1695 at the age of 43. During her life, she produced many volumes of poetry, essays, letters, and works that remain in Mexico as representative of one of the greatest minds in the history of the Mexican People.

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*See Obras Completas por Sor Juana Inés de la Cruz and Poesias Completas por Sor Juana Inés de la Cruz at Crystal City Memorial Library.

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I Can't Hold You and I Can't Leave You

By Sor Juana Inés de La Cruz

I can't hold you and I can't leave you,
and sorting the reasons to leave you or hold you,
I find an intangible[1] one to love you,
and many tangible[2] ones to forgo you.

As you won't change, nor let me forgo[3] you,
I shall give my heart a defense against you,
so that half shall always be armed to abhor[4] you,
though the other half be ready to adore you.

Then, if our love, by loving flourish,[5]
let it not in endless feuding[6] perish;[7]
let us speak no more in jealousy and suspicion.

He offers not part, who would all receive--
so know that when it is your intention,
mine shall be to make believe.

Translated by Judith Thruman

[1]intangible - something one cannot see

[2]tangible - something that can be seen

[3]forgo - to give up

[4]abhor - to hate

[5]flourish - to grow

[6]feuding - fighting

[7]perish - to die

CC15

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"A Satirical Romance"

by Sister Juana Inés de La Cruz

Ignorant men, who disclaim[1]
women with no reason,
you do not see you are the reason
for what you blame.

. . .

Importuning[2] her disdain[3]
with such pressing desire,
why is it goodness you then require,
who have caused her shame?

. . .

What humor can be so rare
that carelessly will blur
a mirror, and then aver[4]
that it's not clear?

. . .

Critics: in your sight
no woman can sin:
keep you out, and she's too tight;
she's too loose if you get in.

---

translated by Judith Thruman

[1]disclaim - to deny

[2]importuning - to urge

[3]disdain - scorn or dislike

[4]aver - to declare to be true

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From "Redondillas" by
SOR JUANA INES DE LA CRUZ
17th Century Mexican Poet

Hombres necios[1], que acusais[2]
A la mujer sin razón,
Sin ver que sois[3] la ocasión
De lo mismo que culpais;[4]
Sin con ansia[5] sin igual
Felicitais[6] su desdén,[7]
¿Porqué querais que obren bien?
¿Si la incitais[8] al mal?

Con el favor y el desdén
Tenais condición igual,
Quejandóos si os sacan mal
Burlandóos si os quieren bien.
Opinión ninguna gana
Pues la que más se recata[9]
Si no os admite es engrata[10]
Y si os admite, es liviana.[11]

---

[1]necios - Ignorante, imprudente, que no razona

[2]acusais - Acusar, forma verbal - "Denunciar el delito de otro"

[3]sois - Ser, forma verbal

[4]culpais - Culpar - forma verbal - "Culpa o delito"

[5]ansia - Ansiedad, Deseo desesperado por realizar algo

[6]felicitais - felicitar - Forma verbal - congratular

[7]desdén - Desprecio, fastidio

[8]incitais - Incitar, forma verbal - Mover, estimular

[9]recata - Proceder con prudencia, detenerse, cuidarse

[10]engrata - ingrata

[11]liviana - Imprudente, inconciente. Se usa en conceptos de moral.

0017

La Corregidora

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Doña Josefa Ortiz de Domínguez, "La Corregidora",[1] is one of the outstanding women in Mexican history and is often called, "el alma de la conspiración".

Doña Josefa was a criolla[2] who lived in Querétaro during the Mexican War for Independence from Spain. Doña Josefa and her husband sympathized with Don Miguel Hidalgo de Costilla and the other revolutionaries.

Shortly before the revolution was to begin, the gachupines[3] discovered the plot to overthrow the Spanish rulers and ordered all the homes in the area searched. Her husband became frightened and locked Doña Josefa in her room so she would no longer aid the revolutionaires. However, Doña

---

[1]La Corregidora - the wife of the corregidor or town major

[2]criolla - someone of Spanish descent born in Mexico

[3]gachupines - Spaniards born in Spain

CC18

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Josefa was a strong and capable woman, who believed in Mexico and the revolution. She sent messengers to warn Hidalgo of the Spanish threat. There was no choice but to immediately begin el "Grito de Independencia" -- it was el 16 de septiembre de 1810.

Doña Josefa will long be remembered for her courage and her love of Mexico.

Josefa Segovia

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A small plaque in Downieville, California, marks the site where a Chicana, Josefa Segovia was lynched by a mob.

The plaque reads, "In memory of Juanita, The Spanish Woman, Lynched by a Mob from the original bridge on this site, July 5, 1851." The name on the plaque is wrong and was perhaps put as "Juanita" by the Anglo residents because of the stereotype that "All Mexicans are named Juan or Juana".

In 1851, Downieville was a prosperous gold mining town of about 5,000. Most of the mines were owned by Anglos. Josefa's husband, José, worked in a saloon as a card dealer.

An Anglo miner, Fred Cannon, had been watching Josefa for some time. Some accounts of the story say that Cannon raped Josefa while she was pregnant. Others give the following story.

Around midnight on the Fourth of July, while Josefa's husband was away, Cannon went to her house and broke down the door to get in. Another miner persuaded him to leave Josefa alone. But the next day José went to Cannon and demanded payment for the door.

Cannon replied that he was "Not going to pay any son-of-a-bitch Mex for no door". He followed José home; both men were angry over the incident. When Josefa tried to stop the fight, Cannon called her a whore. José pulled Josefa inside the house and Cannon followed them.

Josefa picked up a knife from the table and stabbed Cannon. He died a few minutes later. By nine o'clock a mock trail was set up. Josefa was sentenced to be hanged and her husband ordered to leave town.

Josefa became the first known Chicana martyr in California. She was one of the first of many brave Chicanas to be sacrificed to the racism and hatred encountered by La Raza in the Southwest.

0020

Chipita Rodríguez

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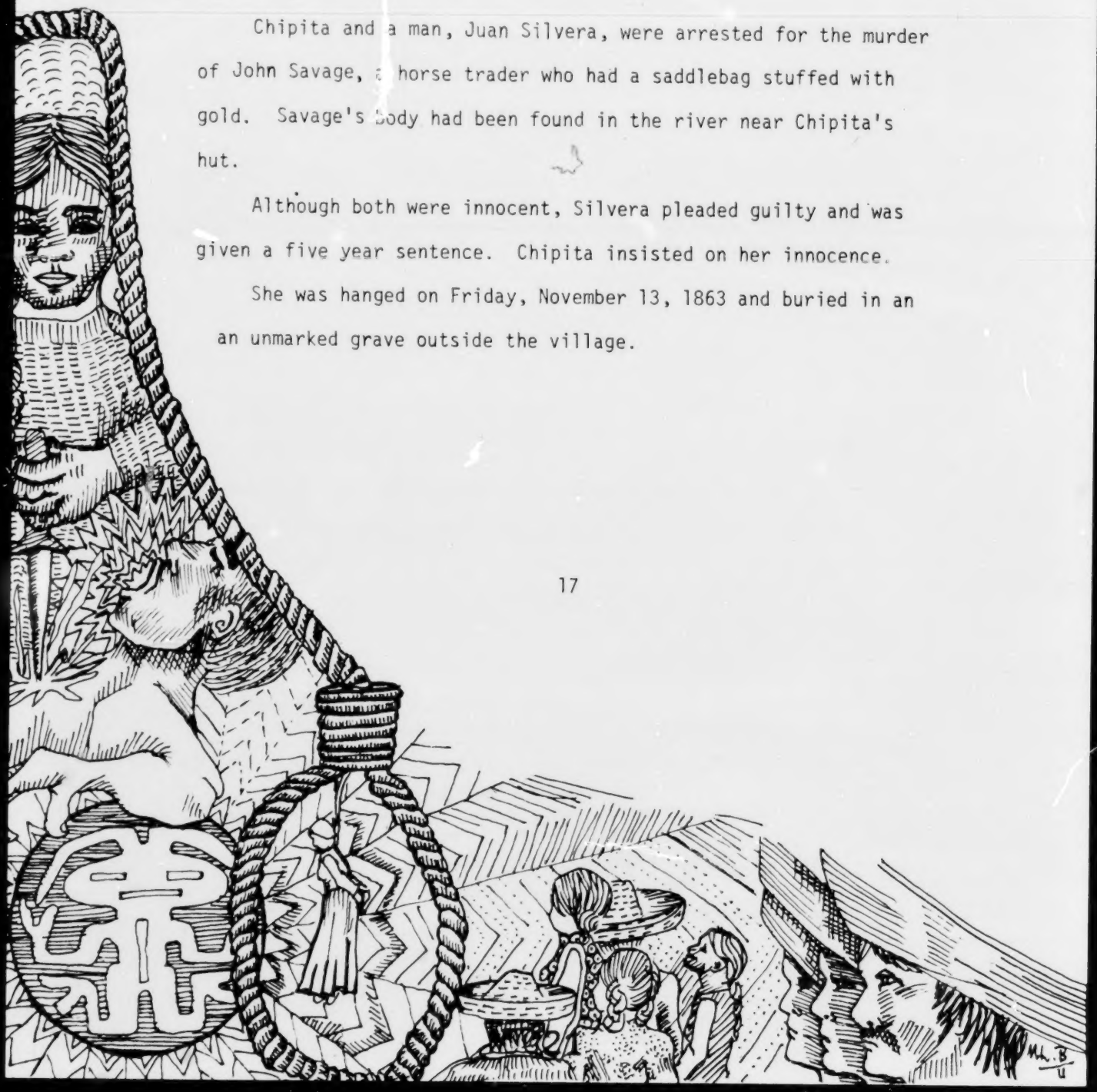
Many legends are told about the death of Chipita. It is said that when a woman is under the death sentence in Texas, the ghost of Chipita walks slowly down the banks of the Nueces River.

Usually, Chipita is pictured beneath a full moon with a hangman's noose around her neck.

Chipita and a man, Juan Silvera, were arrested for the murder of John Savage, a horse trader who had a saddlebag stuffed with gold. Savage's body had been found in the river near Chipita's hut.

Although both were innocent, Silvera pleaded guilty and was given a five year sentence. Chipita insisted on her innocence.

She was hanged on Friday, November 13, 1863 and buried in an an unmarked grave outside the village.



La Chicana en El Movimiento

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La Chicana has been a vital and moving force behind el movimiento Chicano since its beginning. Modern-day Chicano history is full of incidents proving the capability of la mujer in community organization and social movements.

Mrs. Emma Tenayuca Brooks

Chicanos have attempted many times to organize themselves into unions asking for just wages and better working conditions. Most of the Chicano labor leaders during the depression were men. However, in several major labor disputes, Chicanas played a key role. One such incident occurred in San Antonio in 1938 in the pecan shelling industry. Most of the workers were Chicanos and they were shelling pecans at 3-4 cents a pound. In one week, a worker would earn approximately $2. When the wages were reduced to 2-3 cents a pound, thousands of workers walked off the job. Their leader was a Chicana, Mrs. Emma Tenayuca Brooks who was described as: "a fiery Mexican woman about twenty years old."

She helped form the Pecan Shellers' Union and planned the striker's strategy. The police and, of course, the Pecan Sheller management fought hard against the strikers. When it was discovered that Mrs. Tenayuca Brooks had once been a member of the Communist Party,[1] the entire strike was labeled "Communistic". She withdrew as a leader to avoid hurting the cause and was replaced. The strikers were victorious in their struggle.

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[1] During the Depression, many poor people became members of the Communist Party.

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María L. De Hernández

María L. de Hernández of Lytle, Texas was an active Chicana leader during the 1930's and is still involved in politics and community activities today.

In 1934, Sra. Hernández helped to organize La Liga de Defensa Escolar in San Antonio. At that time, there was much discrimination against Mexican Americans and most of the San Antonio public schools were segregated. Most of the Chicano schools had outdoor toilets, their textbooks were inadequate and the Chicano schools received the less-experienced and less-trained teachers. Chicano students were not receiving an equal education. La Liga de Defensa Escolar was organized to fight the inequalities and injustices that the students had to face.

A committee was named to go to Austin and talk to the Senate. Meanwhile, a meeting was organized on the patio of Lanier School in San Antonio. The State Superintendent of Schools was present. Sra. Hernández, who is well known as an orator, expressed the feelings of the community, and the superintendent promised to go to Austin and see that the community was satisfied in their demands.

The fight lasted until 1939,

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but many improvements were made for the Chicano schools, including a new gymnasium at Lanier school. But, the struggle is never over and Sra. Hernández has spent her entire life in fighting for "La Causa". Defining her role within the movement Sra. Hernández said, "I feel that my husband and I have worked very hard since 1924 for the betterment of our people. I feel that we have not accomplished very much because of our limited resources. But when a person dedicates all his life to the movement, that in itself is worth more than money."

Dolores Huerta

A recent Chicana labor leader is Dolores Huerta who works closely with César Chávez. Ms. Huerta has spent the last decade working with the United Farm Workers Organizing Committee (UFWOC) in California. She and Chávez have been instrumental in organizing the farm labor union. A key victory was scored in 1970 ending the grape boycott when all the grape owners signed UFWOC contracts. Another labor dispute arose in 1970, this time with the lettuce growers and a nationwide lettuce boycott was called. Ms. Huerta's strength lies in organizing and mobilizing people to defeat anti-labor legislation.

When laws such as "All secondary boycotts[2] will be illegal" and "No strikes at harvest time" are being proposed, Ms. Huerta can mobilize an entire state into action. Her directness and forcefulness in addressing the state legislatures has usually been successful, resulting in defeat for proposed anti-labor laws in many predominantely rancher-grower states.

Ms. Huerta publicizes the farmworker's cause by public appearances on college campuses and in agricultural areas. This mother of seven children is indeed a great credit and an example to Las Mujeres de la Raza.

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[2]secondary boycotts - boycotts which involve not only the workers but also consumers, such as the lettuce and grape boycotts.

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Alicia Escalante

The welfare system is one in which many Chicanas and their families participate. The woman who finds herself head of a household and in a financial crisis sooner or later must confront the welfare system. Visits to welfare agencies have often been described as fearful and degrading. Most welfare workers do not speak Spanish, welfare forms are all in English and case workers are often insensitive to the needs of Chicanas. (See "Canto de Alicia", p. 27).

The Chicana Welfare Rights Organization was founded by Alicia Escalante in Los Angeles, California. The purpose of the organization is to make the welfare system work for the Chicanas it is supposed to help by providing bilingual case workers, bilingual forms, and meeting other Chicana needs.

The Chicana Welfare Rights Organization has also fought a new amendment to the Social Security Act called the Talmadge Amendment. The law was proposed by Senator Lloyd Talmadge of Georgia and requires those in need of welfare to register for employment. Registration is a condition of eligibility for welfare recipients who are: (1) mothers with children over the age of six years (2) youths 16 years and over, not in approved training, and (3) unemployed fathers. Those who need employable skills must join the Work Incentive Program (WIN).

For Chicanas, this often means that young children must stay in a federal day-care center. They are divided from their language and culture during the years when they should be learning Spanish and Chicano culture from their families.

The Chicana Welfare Rights Organization opposes this amendment on the belief that to require people to work when they need food, clothing, and

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shelter is a direct contradiction to the Social Security Act philosophy of helping people in need. The Talmadge Amendment, they argue, will not help women get off welfare. Women are required to register and look for work although jobs do not exist. If they do find work, they will work for their welfare check and not for a standard wage. Supportive services, child care and job training necessary to allow people to look for jobs are inadequate to meet the needs of Chicanas.

In addition, the rights of women are denied when a law forces a woman to work outside the home, ignoring the right of a family to stay together. The Chicana Welfare Rights Organization with Ms. Escalante opposes the law on the grounds that it is unconstitutional in regard to the rights of poor families on welfare. Their stand is that a woman must have the right to decide whether to work at home or outside the home. At the present, many national groups have supported Ms. Escalante and her organizations on their stand against the Talmadge Amendment.

0028

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Virginia Muzquiz

Virginia Muzquiz of Crystal City has worked in local politics since the 1950's. She has been county chairperson for Raza Unida Party and at this writing, is a candidate for County Clerk in Zavala County.

Sra. Muzquiz is one of the charter members of Ciudadanos Unidos of Crystal City and serves as the group's official orator. A consistent theme that Sra. Muzquiz has had in speaking to Ciudadanos Unidos is that unity among Chicanos is vital for the growth and development of La Raza. In political rallies, Sra. Muzquiz speaks eloquently, forcefully, and convincingly on the theme of "pulling together" despite personality clashes or individual differences.

Sra. Muzquiz is also considered an "expert" on the Texas Election Code Book. On election day, Raza Unida workers throughout the state call Sra. Muzquiz to check on technical questions regarding election laws and procedures.

Her activities have not been limited only to Zavala County. Sra. Muzquiz is well-known throughout Texas as an orator and community organizer. She has been instrumental in organizing "Conferencias de Mujeres Pro Raza Unida" throughout South Texas. These conferences were to train Chicanas in how to run local elections and how to organize in their home communities. Because of the work of Sra. Muzquiz and other women like her, many Chicanas are now running for public office and getting involved in politics.

In 1973, Sra. Muzquiz was elected Chicana del Año for the State of Texas.

La Nueva Chicana

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¡Hey!
See that lady protesting against injustice,
es mi mamá
That girl in the brown beret,
The one teaching the children
she's my hermana
Over there fasting with the migrants
es mi tía.
These are the women who worry,
pray, iron,
and cook chile y tortillas.
The lady with the forgiving eyes
and the gentle smile,
listen to her shout!
She knows what hardship is
all about.
The establishment calls her
a radical militant.
The newspapers read she is
a dangerous subversive.
They label her name to condemn her.
By the F. B. I. she's called
a big problem
In Aztlán we call her
¡La Nueva Chicana!

By: Viola Correa

0028

I Am María

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I am María
I bore your sons through the centuries,
I bore them strong and proud.

I worked in the fields next to you
from sunrise to sunset, and came home
to feed your children, to scrub your clothing,
and pat the tortillas.

I am María
I listened to your signs of weariness as I lay close to you.
Through my heart pierced the pains of our children
going hungry when there was no work in the fields,
the pains of knowing they would grow up with hope
of only inheriting our poverty.

I listened as papasito told stories of fathers and their history,
I listened even though I knew them well, and,
I repeated them to nuestros hijitos
When I grew old, I repeated them to nuestros nietos tambien.

I am María
You sacrificed me to our Aztec Gods.
I felt the burning fire scorch my smooth bronze skin
Yet, I lived to watch our Indian civilization grow even past
the War of the Flowers

My men made the pyramids go up
And many never lived to see how like the pyramids our people
would be, Timeless. . .
Existing proud and truthful in the midst of the cruelty of
riches and poverty;
power and oppression
Timeless, even after the conquest by the Christian White God.

I am María,
I am the black shawled woman who lived and loved,
suffered and knew the joy of being your woman.

0023

Las Chicanas de Aztlán

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Ya basta con la mujer silencia detrâs de la máquina
Ya basta con la mujer escondida en la casa
Ya basta con la mujer que no se interesa ni sabe lo que está pasando
en el mundo.

We are las soldaderas of our men
We are the Adelitas y las Juanas Gallo de hoy
Our voices shall ring in the ears of our people
And our voices shall clang of the injustices del gringo.

We as las Chicanas de Aztlán
Pledge our work and our fight
For relevant Education
And face the abolishment of the injustices to our people.

We must educate ourselves and learn to speak out
So that our children shall not be the ignorant victims of the
tyranny against our people.
Never shall our children again wonder who they are.
They shall know they are the best because they are Chicanos
Never shall they be used merely as a cheap commodity of labor
Never shall they be sent to a foreign country to fight
Never to fight innocent people who are brothers of color
They have done us no harm.
They only defend themselves from the oppression which we know so well.

But this yoke of tyranny shall be broken
For our hands rest on the guns of la revolución
And our bosoms are laden with the guerrilleras of change
It shall be our love that shall nourish our men
Together, we shall plant the seed
And the women shall bear the children of LA RAZA NUEVA.

Mano en mano
El hombre y la mujer
Look within you
Look to each other
"Somos una nación
Somos AZTLAN."

0020

Canto de Alicia

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By: Alicia Escalante

I remember my mother's hand holding mine tightly
As she walked into the Welfare Office.
I sensed that she was going there for help.
I sensed her anxiety and her fear.
We seemed to be very much alone.

I remember the tall Anglo woman so clearly,
That took care of her and very coldly told her "NO"
---there was nothing they could do for her.
The most that they could do was to give her tokens
So that she could get back home.

My mother thanked her and walked out of the Welfare Office.
That was my first experience with the Welfare Department,
With the welfare system.
I must have been twelve years old.
I remember feeling such anger at the Anglo woman.

Her whole attitude towards my mother was one of hostility.
I sensed prejudice; I sensed that she could have done something more
Than to give her tokens.
And I hated her for stripping my mother of her pride
Who was kind, good, struggling to survive.

If I had only known then,
If I had only known then, what I know now about welfare,
Things would have been entirely different for my mother.
That was my first exposure to the welfare system.
I will never forget it.

What it does to people.
How it makes them feel.
My mother having worked for years as a waitress,
For fifty cents an hour, and for swollen feet,
Had been told by the doctor that she needed a serious operation.
She was concerned.
What was she going to do about the bills,
and about me?

I was sent back home to Texas to relatives.
She was put into the charity ward at the General Hospital.
The reason I bring this out is to give you a glimpse
To my deep, deep feelings about welfare
And to the whys of my involvement in it.

My whole involvement began then - when I was twelve.
Twenty-seven years ago.
Little knowing that I too
Was going also to the Welfare Department
To seek assistance.

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When the day came I felt. . .
I felt the same insanity and fear they my mother must have felt.
And I got the same response,
With one exception - no tokens.
I was told to come back.

I have experienced the life of a welfare recipient
I have seen what it can do to people
This has inspired me to do something about it
There came the day over five years ago
That I was ready, that I was looking
That I was hurt enough to fight back!
I grasped for something that would enable
me to gain back everything I had lost.

They had tried to strip me,
As a women, as an individual, as a human being.

That is how East Los Angeles Welfare Rights Organization was founded.
In 1967, at that time there were the famous medical cutbacks
That Governor Reagan was imposing on welfare recipients.
I kept myself informed by reading the daily newspapers.
I became very concerned.

I knew it was going to affect me and my children.
My oldest daughter was having serious stomach trouble.
I wondered if the Governor was successful in getting medicare out
Not only my daughter, but how many other people were going to be affected?
The poor have no resources.

No medical services!
(Even with a medical card now. . . but that's another subject
we can at least get some treatment.)
I read in the newspaper that demonstrations were taking place
Against the Governor's cutbacks.

I took the bus downtown one day.
And I saw this group of women and men demonstrating
Some of them in wheelchairs, some of them on crutches
Some of them elderly, all kinds of people.
And I joined and started walking with them.

From then on I participated.
In every demonstration that took place,
In regard to the medical cuts.
And I plunged vigorously into everything and anything
that I could

And thus began our organizing
Medicare was the beginning.
And me, I am again, from the East Los Angeles Welfare
Service Organization.

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I cannot really begin to remember them all.
Some very, very vital; some very harmful.
The journey has been long; it has seemed long.
Now it is six years. I have met a lot of beautiful people
In all walks of life.

Welfare is an ugly system
I sensed and have always sensed the need to expose it.
But the forces are so powerful,
There is only one thing that I can do.
Face it, write it, communicate it
In any and every way that I can.

The organization did much to help people.
Hundreds and Hundreds of individual people
Wearing law suits, organized throughout the southwest.
"Make the county hire Chicano administrators."
"Ask the county to translate our forms into Spanish."

"Make the county see the need for substations throughout the community."
of which there are, here in Lincoln Heights,
One on Olympic Boulevard.
Our efforts have been fruitful.
But it is not enough. The welfare recipient
is still not treated---
With what should be the human right of every individual,
Respect.

And I have always felt the reasons behind this prejudice
Are the public myths that exist
About welfare recipients.
The politicians have been successful in this.
But the real welfare recipient?

The real welfare picture, the real welfare system
has not come out.

Life was supposedly - I say supposedly
They say in history, in records - created by
Franklin D. Roosevelt.
The year of the depression
I wonder what the goals were then?
Thirty years later. . . more than 38 years,
there is more welfare.
They say the welfare rolls are growing.

And this is all you hear in the news media
Politicians very successfully learn
to use the recipient as a scapegoat.
Politicians saw a way of using the welfare system
for their own benefit.
In this United States of America, there is deprivation.
In the land of plenty for hunger of any kind to exist
Is inexcusable.

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Two Quotations:
"Deprivation in the land of plenty."
"For hunger to exist here is inexcusable."
These are statements that I have made over
And over in articles, in speeches.
Those two sentences say it all -
What I am trying to express.

What were the intentions way back in 1933?
What has happened within the welfare system?
Welfare exists in order to ease society's conscience.
From the Land they took from the Indians, to the violation
of the Treaty of Guadalupe Hidalgo,
for killing our brothers - welfare!
Welfare is the most political of our systems
Some say they know all about politics
And yet they discriminate.
They discriminate in action, and in thought,
Against the welfare recipients
They know nothing about politics.

As A Chicana - as a woman - as a mother
I know what the welfare system is all about.

And I didn't have a Ph. D., no M. S., no degree
To learn the so-called policies,
rules and regulations.
What it took was nitty-gritty.
The daily living from way back
when I was twelve years old.
And I think this is what it takes for any woman,
any Chicana, any mother.

To live it, to feel it, to experience it,
The expertise of life itself.
And so for me, welfare became my bag.
Because welfare was not only suffocating me,
It was suffocating my children, my friends,
my relatives!

Welfare affects everybody and anybody.
And in a capitalist society you never know
If tomorrow you may be on welfare, too.
The main thing is that I am a human being.
I am a mother. I want to be treated with equality,
With dignity, with respect.

And that is a thing all people have the right to have.
I think that we as Raza could easily overlook all
The bad things in Welfare,
Possibly even I could overlook that day
When my mother was turned away to go back home,
If she had been treated with dignity and respect.
But she wasn't!

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And I wasn't
And very few recipients were ever treated with dignity,
If any.
The good caseworkers are few and far in between.
The recipient is discriminated against
Even by her own kind,
Her own people.

And this is how the politico manages to keep the myths
of the welfare recipient alive.

What about the public's image of the welfare recipient,
That is the other thing that I have fought for
And will continue to do.
The exposure of the welfare system for what it is
The real picture, not the politics
The real picture from the beginning till now.

The real welfare picture will eventually come out
If we as mujeres, madres, Chicanas
Get together and communicate and help each other.
The road of the welfare mother is a lonely one.
And our hermanas, no matter what walk of life they
come from, will have to join us.

Within our history it is the women that have made change,
And behind every man that has made change there was a woman.
We will need to start communicating with each other.
From the law student to the college student,
To the middle class Chicana
From the pinta, to the abuela that is receiving old
age social security.

In order to have change for our children, we have to have
Change within ourselves.
And realize that regardless of our backgrounds or
Differences of opinion
Politically or otherwise
That no real change will be accomplished
For our Raza, The Chicano, The Chicana
Until we learn to communicate with each other.

I talk about how everything is political
And how much more so within the welfare system
Everyone owes it to himself
To really study the welfare system
Instead of closing his mind
To that welfare family out there
And immediately start reacting in a discriminatory way.

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Question the political system,
The politicos, that's where it's all at.

And your Governor Reagan
Who did not pay his taxes for two years.
Question your John Waynes
That are paid millions of dollars in subsidies
The farmers who are paid not to grow crops.

Question your oil industries
Question your insurance agencies.
Study the overall picture of politics.
And don't let politics stifle you,
Or hide from you what is the real truth.

You know, if there was no welfare
There would be no jobs
For eligibility workers, or social workers
On down the line to your county directors
To your state directors.

Within this country's system,
It is beneficial to have a certain group of people
Unemployed.

Reprinted from "Encuentro Femenil", Vol. I, No. 1, Spring 1973.

0036

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ADELITA

En lo alto de la abrupta serranía,
acampado se encontraba un regimiento,
y una moza que valiente lo seguía
locamente enamorada del sargento.
Popular entre la tropa era Adelita,
la mujer que el sargento idolatraba,
porque a más de ser valiente era bonita,
que hasta el mismo coronel la respetaba.

Y se oía que decía
aquel que tanto la quería:
que si Adelita se fuera con otro,
la seguiría por tierra y por mar;
si por mar en un buque de guerra,
si por tierra en un tren militar.

Una noche en que la escolta regresaba
conduciendo entre sus filas al sargento,
por lo voz de una mujer que sollozaba,
la plegaria se escuchó en el campamento.
Al oírla, el sargento, temeroso
de perder para siempre a su adorada,
ocultando su emoción bajo el embozo,
a su amada le cantó de esta manera.

(CORO)

Y después que terminó la cruel batalla
y la tropa regresó a su campamento,
por las bajas que causara la metralla
muy diezmado regresaba el regimiento.
Recordando aquel sargento sus quereres,
los soldados que volvían de la guerra
ofreciéndoles su amor a las mujeres
entonaban este himno de la guerra.

Y se oía que decía
aquel que tanto la quería:
Y si acaso yo muero en campaña
y mi cadáver lo van a sepultar,
Adelita, por Dios te lo ruego
con tus ojos me vayas a llorar.

0037

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La Valentina

Valentina, Valentina,
yo te quisiera decir
que una pasión me domina
y es la que me hizo venir.

Dicen que por tus amores
la vida me han de quitar,
no le hace que sean muy diablos
yo también me sé pelear.

Si es porque tomo Tequila,
mañana tomo Jerez,
si es porque me ves borracho
mañana ya no me ves.

Valentina, Valentina,
rendido estoy a tus pies,
si me han de matar mañana
que me maten de una vez.

0038

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Zenaida

400 kilómetros tiene
la ciudad donde vive Zenaida;
voy a ver si la puedo encontrar
para ver si me da su palabra.

Cuando solo metían el cañón,
me subí y en un carro de caza
para ver si podía encontrar
a la niña llamada Zenaida.

Porque tiene por brazos dos rifles,
porque tiene por ojos dos balas;
porque carga a la espalda un escuincle
y en lugar de rebozo cananas;

Porque monta caballos en pelo,
sin espuela, sin freno, sin nada;
porque tiene en la frente un lucero,
y la muerte en su toque de diana.

Ay que recio se vino la bola
por los campos de toda la Patria;
ella sola más macha que alguno
y por eso se llama Zenaida.

0039

Juana Gallo

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L. y M. de Ernesto Juárez

Entre ruidos de cañones y metrallas
surgió una historia popular,
de una joven que apodaban "Juana Gallo"
por ser valiente a no dudar,

Siempre al frente de la tropa se encontraba
peleando como cualquier "Juan",
en campaña ni un pelón se le escapaba,
sin piedad se los tronaba con su enorme pistolón.
Era el "coco" de todos los federales
y los mismos generales tenían pavor.

¡Abranla que ahí viene "Juana Gallo"!
va gritando en su caballo: ¡Viva la Revolución!
Para los que son calumniadores,
para todos los traidores,
trae bien puesto el corazón.

Una noche que la guardia le tocaba
un batallón se le acercó,
sin mentirles a la zanja no llegaban
cuando con ellos acabó,
Otra vez que se encontraban ya sitiados
teniendo un mes de no comer,
salió al frente con un puño de soldados
que apodaban "Los Dorados", y salvó la situación.
por vengar la muerte de su "Chon" amado
por su vida había jurado, conspiración.

0010

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A Chicana Bibliography

Prepared by Marta P. Cotera

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La Mujer Chicana
Teachers Supplementary Guide

Behavioral Objectives

1. The student will read with comprehension the unit on "La Mujer Chicana."

2. The student will demonstrate his/her comprehension of the history of La Mujer Chicana by participating in an oral discussion utilizing discussion questions 1-4.

3. The student will correctly answer 15 of the 20 questions on the attached multiple choice test.

Discussion Questions

1. What do you think are the major areas in which Chicanas have contributed to La Raza?

2. Name at least three Mexicanas/Chicanas from the module and briefly explain their accomplishments.

3. In your own words, describe what happens in "Canto De Alicia." Why do you think she wrote this poem? What are the major faults of the welfare system as it relates to Chicanas?

4. Compare and contrast the three poems, "La Nueva Chicana", "I Am Maria", and "Las Chicanas de Aztlan". What do you think is the main point of each author?

Activities

1. Have students interview their mothers and other adult Chicanas about how the role of the woman has changed in their lifetimes. Have students report to the class on how their lives and aspirations may be different from their mothers.

2. Have students research and interview women who are or have been involved in the white "women's liberation" movement (i.e. - the National Women's Political Caucus, National Organization for Women, Women's Action Equality League, etc.). How do the goals and activities of these groups compare with those of Chicana groups? How are they similar, how are they different?

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3. Have students research one or more of the following topics and report to the class either orally or in writing.
   a. La Chicana in education
   b. Details of the Talmadge Amendment and how it affects Chicanas
   c. Biographies of well-known Chicanas who were not included in the module (i.e., Vicki Carr, Lupe Anguiano, Jane Gonzalez, etc.)
   d. Compare the number of Chicanas who have graduated from Crystal City Independent School District in 1974 to those 10 years ago. Compare the number of Chicanas who hold high school offices and positions in clubs now to the number 10 and 20 years ago. How and why has a change occurred?
   e. What was the role of la mujer Mexicana during the Revolution of 1910.

4. Have students sing along with tapes provided to the "Canciones de la mujer durante la epoca de la Revolución."

5. Show adjoining film, "La Mujer Chicana" for class discussion.

6. The following tapes are available from the High School Library: Heroes de Mexico (in Spanish)
   La Decima Musa; la historia de Sor Juana Ines de la Cruz
   La Mujer en el Ojo de la Cerradura; la historia de La Corregidora

La Mujer Chicana
Multiple Choice Test

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Circle the letter that best completes the sentence.

1. Sor Juana Ines de la Cruz was:

   a. one of Mexico's martyrs in the Revolution of 1910.
   b. a very religious woman who devoted her life to the poor.
   c. a "poet laureate" to Mexico.

2. La Corregidora was:

   a. Dona Josefa Ortiz de Dominguez, who conspired with Miguel Hidalgo to win Mexico's Independence.
   b. murdered by Rangers in South Texas.
   c. the first women to vote in Mexico.

3. La Malinche, or Dona Marina was:

   a. a traitor to her people.
   b. an interpretator who assisted the explorer Cortez and helped bring about the birth of the mestizo.
   c. the heroine in "La Adelita."

4. Mexicanas have: _____ participated in the libration of La Raza in Mexico.

   a. always
   b. never
   c. seldom

5. Josefa Segovia was:

   a. hanged in California by an Anglo "jury".
   b. an organizer in the 1930's.
   c. a murderer and deserved to be hanged.

6. Chipita Rodriguez was:

   a. one of Pancho Villa's soldaderas.
   b. the only woman ever legally hanged in Texas.
   c. only a legend during the Revolution.

7. Most Chicanas en El Movimiento feel there should be:

   a. only men in leadership roles.
   b. only women in leadership roles.
   c. more equal numbers of both men and women.

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8. Mrs. Emma Tenayuca Brooks worked in unionizing:

   a. the garment industry.
   b. the Pecan Shellers.
   c. the farm workers.

9. Maria L. de Hernandez led:

   a. a movement for better education for Chicanos.
   b. the Pecan Shellers' strike.
   c. the farm workers with Chavez.

10. Dolores Huerta is active:

   a. in Raza Unida Party.
   b. in welfare rights.
   c. with UFWOC.

11. Alicia Escalante organized:

   a. Chicana Welfare mothers in Texas.
   b. Chicana Welfare mothers in California.
   c. a school walkout in 1934.

12. Virginia Muzquiz has been active since the 1950's in:

   a. the Democratic Party.
   b. organizing unions.
   c. local politics.

13. "Canto de Alicia" is about:

   a. a Chicana who goes to ask for welfare.
   b. La Chicana in the Revolution of 1910.
   c. a girl's first love.

14. The Talmadge Amendment:

   a. gives Chicanas the right to vote.
   b. forces welfare mothers to work.
   c. is a new law proposed by the National Chicana Welfare Rights Organization.

15. Even though Mexican women worked hard for Mexico's independence, Mexicanas were not allowed to vote until:

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a. 1972
b. 1936
c. 1959

16. In the poem, "I Am Maria", the author uses "Maria" to mean:

a. the Virgin mother.
b. all Chicanas.
c. her mother only.

17. In the poem, Las Chicanas de Aztlan, the author is saying:

a. that nice girls shouldn't be interested in the outside world.
b. that women should not get involved in El Movimiento.
c. that Chicanas should be active in the Community and El Movimiento.

18. The song, "Adelita", was written during:

a. the 1970's in Crystal City.
b. the 1910 Revolution.
c. the revolution against Spain.

19. This module makes it clear that:

a. La Chicana has a rich and colorful history.
b. Chicanas have never been a part of La Raza.
c. Chicanas should be allowed to vote.

20. The symbol used in all the illustrations is:

a. the Indian symbol for the sun.
b. the Aztec symbol for fertility.
c. the Aztec symbol for women.